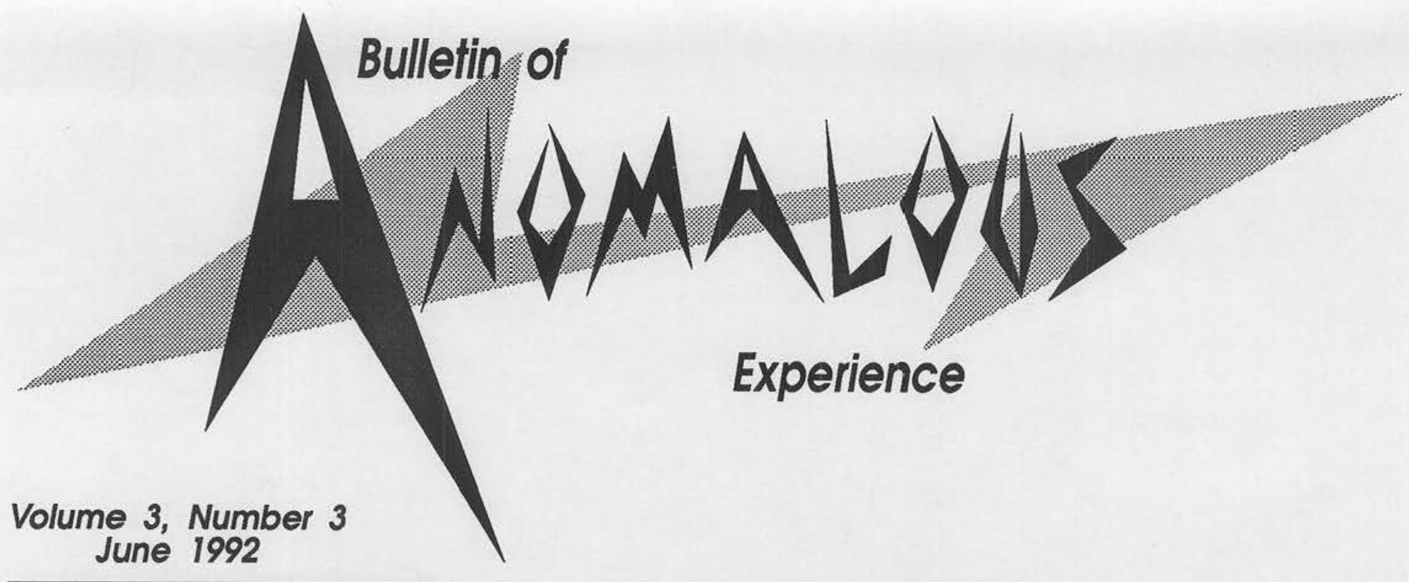


Volume 3, Number 3
June 1992

In This Issue:

Ed: This issue is the largest ever, and should make for good summertime reading. It was a little late in getting out, because of unavoidable responsibilities. We do expect to have another issue out before the summer is over. The next issue will include, among other goodies, a lengthy followup to Nicholas Reiter's work on the Magnetic Implant Response. Loyal readers will recall Nick's article from BAE Vol. 2, No. 4 (June 1991).

This seems to be a good place to remind people to submit their contributions (whether articles or letters) in computer-readable format whenever possible. BAE is prepared on an IBM-compatible computer, using Word for Windows (I used to run WordPerfect but have become a convert to Windows). Word for Windows (WFW) accepts a variety of formats (including WordPerfect), but when in doubt, an ASCII file will do nicely. Or, you can E-Mail your contribution through CompuServe or the WELL. This makes the task of preparing each issue infinitely easier.

If you are using a Macintosh, please be aware that you need a special conversion program to produce a diskette that will be readable by an IBM-compatible machine. An ASCII file produced from a Mac application without using this special utility is unusable by our system.

VIRTUAL CONFERENCE RESULTS

On opening up subscription to, and/or participation in, BAE to experiencers

In the last issue we reported four "ayes," no "nays" and two "each case on its own merits". Since last issue we received one "no" and two "yes" votes with remarks as follows:

I believe it would be useful to open up subscriptions to experiencers. They are currently our only link with the abduction phenomenon. One cannot study it in their absence. *Keith Basterfield*

I believe that with a background sketch of the experiencer, you would be able to determine on a case by case basis whether it would be appropriate for that person to have a subscription. *H. Ezell Branham*

After much consideration and informal discussion with readers, we have decided to create a special category of participation for experiencers. Experiencers would be able to acquire a subscription to BAE for the same price; they are invited to contribute articles or comments on any material that appears in BAE. These contributions will appear in a separate section of the newsletter. We'll do this for a while, and see how it works.

On Dick Hall's "quick alert" proposal for new abduction cases

Previous count: Three readers in favour and two against. New votes: Two "ayes." One "aye" vote came with this elaboration:

I believe Dick Hall's "Quick Alert" proposal is of some value. I note in the March 1992 MUFON Journal an article pointing out that almost all UFO abduction researchers have kept their data pools confidential and unavailable to MUFON. No doubt this unavialability of large quantities of data is frustrating some people. How can we research without open access to data? An international database is needed to correct this. I have been recently documenting some 50 or so "missing time" and abduction events from this country [Australia]. *Keith Basterfield*

On recent books and journal articles to discuss or be presented in BAE

Ann Druffel recommends "Missing Fetus Case Solved," MUFON UFO JOURNAL No. 283, Nov. 1992. As a general policy, I have avoided excerpting material that appears in MUFON JOURNAL or IUR, assuming (perhaps incorrectly) that most readers of BAE also read these fine publications. To check the accuracy of this assumption, I have included a question about this in the current issue's Virtual Conference.

MISCELLANEOUS

I finally got a subscription to Dissocation; thanks to whoever sent along the information. I also recently got the address for Journal of Traumatic Stress, and I will find out more about this publication. No news about what Michael Persinger is up to these days.

MAIL!

from Barbara Boyle:

I'm happy to see that you are still forging ahead with BAE. It is quite interesting, although I find some of the contributions to be rather pedantic. I guess I shouldn't criticize though, since I haven't been contributing myself. My thoughts on abductions recently can be put in the following nutshell: The similarities between abduction/UFO phenomena and paranormal phenomena is more striking the more I look into this. Poltergeist phenomena, "monster" encounters and even demonology have much more in common with abduction phenomena than many people are aware of (or willing to look into). I am not saying that abductions are caused by the same thing as the other phoneme -- but it is possible. Of course this theory has few supporters -- because the "UFO folk" portray themselves to be ET's.

A study of Fortean phenomena makes it unavoidably clear (to me, at least!) that there is some kind of "trickster" type of entity that enjoys messing with we poor confused human beings. Is it not possible that abductions are generated by the same type of trickster?

Ah, a nice neat theory! (Oops, what about Roswell and the evidence for a nuts-and-bolts UFO crash in 1947?!)

Darn -- and here I thought I had this all figured out...

NETWORKING

KEITH BASTERFIELD

PO Box 302, Modbury North, South Australia 5092

A community worker by profession, with university training in the social sciences, Keith's opinion is that the UFO phenomenon in general, and the abduction phenomenon in particular, deserves serious, scientific attention. He has no absolute position on what the abduction or UFO phenomena represent.

Interested in the UFO phenomena since 1968, Keith has been, at various times over the years, a field investigator for APRO, Continental co-ordinator for Australasia for MUFON, and a joint co-ordinator for the Australian Centre for UFO Studies. However, since 1984, along with Vladimir and Pony Godic, he has operated the UFO Research Australia network, which today links most serious Australian UFO researchers.

Keith's articles on a wide range of aspects of the phenomenon have appeared in the former APRO Bulletin, MUFON Journal, Magonia, Fortean Times, Flying Saucer Review, and of late the International UFO Reporter, amongst other journals. Keith's latest work has also featured in a number of recent books by such authors as Jenny Randles, and Jerry Clark.

In recent years Keith has interviewed and worked with, some dozen and a half Australian abductees and published findings in the IUR. Working with U.S. Sociologist Robert E. Bartholomew, in 1988, he advanced the fantasy-prone personality hypothesis as of potential relevance to abduction research, and waits with interest, the results of current testing of this hypothesis. Keith has currently teamed up with an Adelaide psychologist to pursue studies of the abduction phenomenon. He wishes to involve further Australian health professionals in this area of research.

Aged 41, Keith maintains other interests in astronomy, psychology, cryptozoology and the paranormal, feeling that a cross discipline study is needed to advance knowledge.

UFO Research Australia publishes a bi-monthly Research Digest, edited by Keith which carries abstracts of the latest Australian UFO reports, and details of Australian research into the phenomenon. Five catalogues, each on a topic such as Australian vehicle interference cases, or abductions are also available, as is a detailed report on the 1988 Mundrabilla "UFO lifts car incident." Write to UFORA, PO Box 2435, Cairns, Queensland, Australia 4870 for full details.

ANN DRUFFEL

257 Sycamore Glen Pasadena, CA 91105

Books:

THE TUJUNGA CANYON CONTACTS paperback (updated, two new chapters) with co-author D. Scott Rogo, New York, Signet Books, New American Library, May 1989.

THE TUJUNGA CANYON CONTACTS, with co-author D. Scott Rogo, hardcover, Englewood Cliffs, NJ, Prentice-Hall, Inc. 1980

THE PSYCHIC AND THE DETECTIVE, with Armand Marcotte, ACS Publications, Inc., San Diego, CA 1983.

PAST LIVES: FUTURE GROWTH, co-authored by Armand Marcotte, ACS Publications, San Diego, CA 1987.

Articles:

Over ninety (90) in research journals and newsstand magazines (Subjects: Aspects of psychic phenomena including psychic photographs, psychic/detective teamwork, psychic archeology; ley lines; holistic medicine, UFO research, including documented UFO case reports, theoretical and philosophical aspects of UFO Phenomenon.

Professional Work Experience (Parapsychology):

Research/Consultant: Mobius Society, Los Angeles, CA. Assists on psychic archaeology projects; intuitive criminology probes; intuitively-derived probes and experiments in human consciousness.

Editor, MOBIUS REPORTS, Newsletter of Mobius Society, May-August 1989.

Free-Lance Research, UFO:

Researcher/investigator/consultant for major US research organizations (NICAP, MUFON, CUFOS);

Coordinates and directs SKYNET, a filter center and tracking system for public UFO reports in the Los Angeles Basin area. Presently an adjunct of MUFON and data shared with CUFOS and FSR.

Free-Lance Research (Parapsychology):

Ongoing psychic archaeology project (Robert Emmet grave, Ireland) 1977 to present, in conjunction with Mobius society.

Ley lines; holistic medicine; North American sacred sites.

Associate Editor, MUFON UFO JOURNAL, May 1978 to July 1983.

Contributing Editor for MUFON UFO JOURNAL, August 1983 to present.

Consultant, FLYING SAUCER REVIEW (Great Britain).

Professional Film Credits:

Screenplay: DIXIE NORTH (Full length feature film)

Documentary: "James E. McDonald", documentary segment for series ON THE SCENE

"The Search for Robert Emmet," documentary segment.

Professional Social Case Work:

Five years' experience as Family and Child Welfare social case worker with Catholic Welfare Bureau, Los Angeles, California.

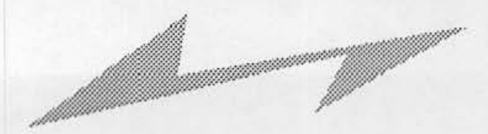
Education:

B.A., Sociology Major, Minors in Speech & Drama, Philosophy and Economics. Immaculate Heart College, Hollywood, CA

One year's post-graduate studies toward M.A., Social Case Work, Catholic University, Washington, D.C.

Post-graduate courses, filmwriting, Immaculate Heart College. Private workshops (five years) filmplay/screenwriting.

American Institute of Hypnosis: Certified hypnotist.



JOANNE HAGER

B.A., M.A. Philosophy, Pennsylvania State University

Ph.D. Psychology, Cornell University

N.I.M.H. Postdoc., Behavioral Medicine, Harvard Medical School

At Harvard we were doing research on the usefulness of meditation, relaxation and biofeedback for treatment of stress-exacerbated medical problems including hypertension, migraines and Reynaud's disease. Not comfortable preaching what I had never practiced, I began to meditate, and was eventually drawn to read and study in Buddhist and Yogic traditions of spiritual development. This eventually led to my current practice of Yogic meditation, postures, and philosophy of almost 10 years duration (which has been of markedusefulness to my health and well-being).

I was recruited by IANDS, the International Association for Near-Death Studies, to coordinate a Boston chapter and support group for people who have had near death experiences, a group now several years old. As Ken Ring's Heading Toward Omega documents, physiological and psychological symptoms of spiritual emergence are typical of those who have experienced realities beyond the physical, and assisting experiencers with this process has become a favorite focus in my work with individuals as well as the group. In fact my practice now includes a large proportion of patients pursuing or coping with spiritual emergence arising from NDEs, meditation practice, hatha yoga, surgical anaesthesia, recreational drugs, martial arts, "shamanic voyages", etc. (See, e.g., Stanislav and Christina Grof's Spiritual Emergency.) I am a member of the Spiritual Emergence Network, and sometimes supervise other professionals including physicians, priests, yoga and meditation teachers, in the management of patients/students/clients with symptoms of spiritual emergence.

As Ken Ring's 1991 JUFOS article spelled out, there are strong similarities in the after effects of NDEs and UFO abductions on experiencers, including symptoms of spiritual emergence. So I was intrigued when Budd Hopkins was kind enough to introduce me to the abduction phenomenon and the use of hypnotic regression with abductees, and to invite me to the NCAE conference in Philadelphia in January, 1991. Budd also kindly introduced me to my Boston colleague and neighbor, John Mack, with whom I have been fortunate in doing some work with his abductees group and research.

Budd and John have kindly referred abductees to me for evaluation and individual therapy around stress management, restoring some normalcy to life, managing psychic and other spiritual emergence phenomena, etc., and this is the work I find most rewarding and intriguing. Given my background in physics (my original undergraduate major) and philosophy (particularly epistemology and philosophy of science), I follow with interest the research and debate concerning the ontological status of UFOs and abductions. But spiritual concerns (the individual's butt-on-the-line life-experiment with the supra-physical) are much more involving for me and where I invest the bulk of my energy and time these days. I'd be happy to be in touch with any BAE subscribers to whom I might be of use in this context.

BRUCE MACCABEE

Ph.D. in Physics from The American University. (1971)

Employee of the U.S. Navy doing physics research (1972-present)

Recipient of several awards from employer.

Holder of 5 patents with 2 more applied for.

Over 30 published papers in physics.

Investigator of UFO sightings for 20 years.

Over 3 dozen published papers in the field of Ufology.

Author of the last chapter in the book The Gulf Breeze Sightings.

Invited speaker at numerous UFO conventions including Japan (International UFO Symposium, November 1990), Los Angeles (UFO Exp West, May 10, 1991) and Chicago (Mutual UFO Network Symposium in July 1991).

Investigator of many famous UFO sightings including: McMinnville, Oregon 1950 (photos); New Zealand, 1978 (film, radar); Alaska, 1986 (Japanese Airlines crew sighting investigated by the FAA); and Gulf Breeze, Florida (1978-1988 and to the present).

Investigator of the History of Ufology including: The first to publish UFO information from the FBI; investigator of Roscoe Hillenkoetter's UFO activities (Hillenkoetter was the first Director of Central Intelligence); investigator of MJ-12 related documents; investigator of government coverup .

Member of the Center for UFO Studies.

Maryland State Director for the Mutual UFO Network.

Chairman of the Fund for UFO Research.

NETWORKING

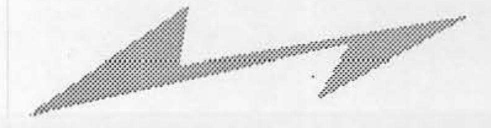
Paradox: Newsletter of the Center for Treatment and Research of Experienced Anomalous Trauma

Paradox is the new newsletter of the TREAT group; its second issue hit the mail recently. Edited by Howard Schacter, Ph.d., an Ottawa psychologist, its format and objectives are similar to BAE, but while BAE is primarily devoted to the UFO abduction experience, Paradox reflects TREAT's more active interest in the broader range of anomalous experiences. In the recent issue:

- *an essay by Rima Laibow on the "dark side" of the anomalous;*
- *description of an anomalous event surrounding investigation of an artifact from a UFO crash site;*
- *information on the CREEI Dream Institute (CREEI being a "tested, innovative method of extracting important data concerning conflict and personal transformation from dreams");*
- *Richard Boerstler's work on comeditation (see also The Quest, Autumn 1991)*
- *abstracts from a new journal called International Journal of Paleovisitology (devoted to "the scientific study of the theoretical and practical possibilities of direct contact with extraterrestrial intelligence");*
- *networking opportunities (including a mention of this publication)*

Paradox is highly recommended. It's well-written and provides a long-awaited insight into the activities of TREAT, which recently held its fourth annual conference.

For information, write Rima Laibow MD, Director - TREAT, P Box 728, Ardsley NY 10502-0728.



READING LIST

Experiencers in my practice have often read Communion or Intruders but are not familiar with the wider spectrum of writing related to the abduction experience. Below are some suggestions for recommended reading for experiencers. We encourage readers to submit suggestions for the "experiencers recommended reading list" (both for what should be on it, and what should not be on it). Feel free to recommend articles as well as books. This issue's "Virtual Conference" has a space for your suggestions. We will run this as a regular feature and hope to develop a "definitive" reading list.

Experiencers Recommended Reading List

Peter M. Rojcewicz, Ph.D (folklorist) contributes the following:

1. Rudolph Otto, The Idea of the Holy (Oxford)

2. Michael Grosso, The Final Choice (Stillpoint Press)

3. Ken Ring, Heading Toward Omega

4. Peter M. Rojcewicz, "The Folklore of the Men in Black," ReVision (Spring 1989, VOl. 11, No. 4, p.5-16

5. John A. Grim, The Shaman, Patterns of Siberian and Ojibway Healing (Univ. of Oklahoma Press)

6. Stanislav Grof, Realms of the Unconscious, Observations from LSD Research (EP Dutton)

7. Keith Thompson, Angels and Aliens, UFOs and the Mythic Imagination (Addison Wesley)

8. Evelyn Underhill, Mysticism

9. Raymond Moody, Life After Life

10. Genevieve Foster, with commentary by David J. Hufford, The World Was Flooded with Light, A Mystical Experience Remembered (Pittsburgh)

11. Michael Grosso, Soulmaker, True Stories from the Far Side of the Psyche (Hampton Roads -- in press)

12. William James, The Varieties of Religious Experience

13. David J. Hufford, The Terror That Comes in the Night (Pennsylvania)

14. Michael Talbot, The Holographic Universe (Harper Collins)

15. Dennis Stillings, editor, Cyberbiological Studies of the Imaginal Component in the UFO Contact Experience (Archaeus Project)

16. Michael Murphy, The Future of the Body (J.P. Tarcher)

17. Ronald Havern, editor, Death, the Secret of Life (Cauldron Productions)

18. Berthold Eric Schwarz, M.D. UFO Dynamics, Bks. I and II, Psychiatric and Psychic Aspects of the UFO Syndrome (Moore Haven, FL: Rainbow Books)

19. John A. Keel, Why UFOs?, Operation Trojan Horse and The Mothman Prophecies

20. Jacques Vallee, The Invisible College

I (David) would also add the following:

-Hilary Evans, Alternate States of Consciousness (Aquarian Press).

-Kenneth Ring, "Toward an Imaginal Interpretation of "UFO Abductions," ReVision, Vol. 11, No. 4., Spring 1989

BOOK REVIEW

UFOs in the 1980s: The UFO Encyclopedia, Volume 1

by Jerome Clark
Published by Apogee Books, 1990. Distributed by Onmnigraphics, Inc. 234 pages. ISBN 1-55888-301-0. $85.

The Emergence of a Phenomenon: The UFO Encyclopedia, Volume 2

by Jerome Clark
Published by Omnigraphics, Inc., Detroit, 1992. 450 pages. Index. ISBN 1-55888-741-5. $85.

Jerome Clark, former editor of Fate, the original UFO magazine, helped plan the First International UFO Congress in 1977. He currrently edits the International UFO Reporter and is vice-president of the Center for UFO Studies.

Volume 1, "UFOs in the 1980s," contains lengthy entries on seven topics: The Abduction Phenomena, Contactees, Crashes of UFOs, Earthlights and Tectonic Strain Theory, Extraterrestrial Biological Entities, Fantasy-Prone Personality Hypothesis, Psychosocial Hypothesis, Biographics (26 entries covering prominent individuals in UFO studies), and Organizations (22 entries devoted to UFO research and extraterrestrial-contact organizations). Volume 2, just as comprehensive as Volume 1, covers the UFO phenomenon from the earliest sightings through 1959.

I have nothing but praise for both of these volumes. They are informative, comprehensive, soberly and objectively written, and a pleasure to read. These volumes are an invaluable resource for mental health professionals starting to become involved in the abduction field. They provide "one-stop shopping" for comprehensive reviews of all the important theories about abductions and UFOs. The lengthy essays on The Abduction Phenomena, Earthlights and Tectonic Strain Theory, Fantasy-Prone Personality Hypothesis and Psychosocial Hypothesis are particularly helpful.

These two volumes aso provide an extensive description of the culture of UFOlogy: Important people, organizations, publications (this newsletter is mentioned twice, by its original name "Ratchet Patrol"), significant cases, and buzzwords. And there is a wealth of information of the kind that that one tends to acquire not through reading but through networking and personal conversations with people -- that takes years to acquire, especially for people (like me) who sometimes feel relatively isolated. For instance, the development of TREAT, and the schism following the TREAT I conference, is discussed.

There is a gratifyingly extensive discussion of the important names and organizations in Canadian UFOlogy. Also, the difference between Richard Hall, Robert Hall, and Richard Haines is clearly outlined (this took me years to get straight, but an owner of this volume would be able to master this difficult aspect of UFOlogy in minutes. This alone is worth the price of the book in embarrassment saved).

Both volumes are extensively cross-referenced and indexed. A third volume is planned for 1992: Abductions & Other Events of 1960-79.

Jerry Clark's UFO Encyclopedia now occupies an honoured place in my library of UFO reference books. I recommend them highly.

BIBLIOGRAPHY

Keith Basterfield sent along this bibliography of writings on the Fantasy-Prone Personality. While current thinking within the Ufology community is that most abductees are not "fantasy-prone" in the FPP sense, it comes up enough in conversations with skeptics that anyone practicing in this field is obliged to be familiar with the concept.

Listing of Journal Articles on the Fantasy-Prone Personality

compiled by Keith Basterfield

1. Wilson, S.C. & Barber, T.X. (1981). "Vivid Fantasy and Hallucinatory Abilities in the Life Histories of Excellent Hypnotic Subjects ('Somnambules'): Preliminary Report with Female Subjects." in Klinger, E. (Ed). Imagery: Vol 2. New York. Plenum.

2. Wilson, S.C. & Barber, T.X. (1982). "The Fantasy-Prone Personality: Implications for Understanding Imagery, Hypnosis and Parapsychological Phenomena." PSI Research 1(3): 94-116.

3. Wilson, S.C. & Barber, T.X. (1983). "The Fantasy-Prone Personality: Implications for Understanding Imagery, Hypnosis and Parapsychological Phenomena." Chapter 12 in Sheitch, A. (Ed). Imagery: Current Theory, Research and Applications. New York. Wiley.

4. Myers, S.A. & Austrin, H.R. (1985). "Distal Eidetic Technology: Further Characteristics of the Fantasy-Prone Personality." Journal of Mental Imagery 9(3): 57-66.

5. Lynn, S.J. & Rhue, J.W. (1986). The Fantasy-Prone Person: Hypnosis, Imagination and Creativity." Journal of Personality and Social Psychology 51(2): 404-408.

6. Richardson, A. (1986)."A Follow-up of Nine Typographic Eidetikers." Psychologia: An International Journal of Psychology in the Orient. 29(3): 165-175.

7. Lynn, S.J. & Rhue, J.W. (1987). "Fantasy-Proneness: Developmental Antecedents." Journal of Personality 55(1): 121-137.

8. Lynn, S.J. & Rhue, J.W. (1988. "Fantasy-Proneness." American Psychologist 43(1): 35-44.

9. Lynn, S.J. & Rhue, J.W. (1989). "Fantasy-Proneness, Hypnotizability, and Absorption: A Reexamination." International Journal of Clinical and Experimental Hypnosis. 37(2): 100-106.

10. Fellows, B.J. & Wright, V. (1989). "Fantasy Proneness: Data and Observations on the British Use of the Inventory of Childhood Memories and Imaginings (ICMI)." British Journal of Experimental and Clinical Hypnosis 6(1): 57-59.

LITERATURE REVIEW

Back in Vol. 2, No. 1 (Jan 1991) of BAE we reported on an article by David Lukoff in the Journal of Transpersonal Psychology (1985, Vol. 17, No. 2), in which he proposed criteria for a new diagnostic category, "Mystical Experiences with Psychotic Features." Dr. Lukoff is currently working on a proposal for a new Z code to be included in the DSM-IV (to be published in 1993). [In order to be consistent with the ICD-10, the DSM-III-R category of V Codes will be relabelled Z Codes in DSM-IV, defined as "Other clinically significant problems that may be the focus of diagnosis and treatment"].

Psychoreligious or Psychospiritual Problem *is defined as follows:*

Psychoreligious problems are experiences which a person finds troubling or distressing and which involve the beliefs and practices of an organized church or religious institution. Examples include loss or questioning of a firmly held faith, change in denominational membership, conversion to a new faith, and intensification of adherence to religious practices and orthodoxy. Psychospiritual problems are experiences which a person finds troubling or distressing and which involve that person's relationship with a transcendent being or force. These problems are not necessarily related to the beliefs and practices of an organized church or religious institution. Examples include near-death experience and mystical experience. This Z Code category can be used when the focus of treatment or diagnosis is a psychoreligious or psychospiritual problem that is not attributable to a mental disorder.

The motivation for presenting this new category, just as for Mystical Experiences with Psychotic Features, is that Lukoff believes problems falling under this definition may lead to a better outcome

when assessed and treated as a Z Code rather than a mental disorder.

An article describing this proposal is in press at the Journal of Nervous and Mental Disease.

Keith Basterfield sent along the following article, which, he says, "was of interest to me as it described 'Shadowy figures...intruder sounds...inner helper voices.'"

Persistent Hallucinations Following Childhood Sexual Abuse.

Heins T, Gray A and Tennant M.
Australian and New Zealand Journal of Psychiatry 1990; 24:561-565

Abstract

Hallucinations can persist for many years after childhood sexual abuse. If we recognise this, we will not mis-diagnose psychosis and we may treat with psychotherapy (talk). The hallucinations are distinct from hallucinations in schizophrenia though patients have frequently been given that diagnosis. They would generally be classified as pseudo-hallucinations. They are generally self-referential. They can involve all sensory modalities. Three case reports illustrate this link. Methods for interviewing and providing ongoing help ar discussed. Issues in phenomenology and diagnosis are considered. Post-traumatic stress disorder is the best diagnostic fit, though psychotic depression may explain some cases. Freud's case of Frau P (1896) was an early report of this link.

...Ellenson, an American psychiatric social worker...reported on forty female incest survivors aged sixteen to fifty years seen at a community mental health clinic...all showed a post-incest syndrome involving specific disturbances in thought (certain types of nightmares, obsessions, dissociative experiences and phobias) and in perception (certain types of illusions and visual and auditory hallucination)

...In a subsequent article Ellenson gave more details of the unusual disturbances in perception. Commonest were shadowy figures, movements in peripheral vision, intruder sounds, persecutory voices, directive voices and inner helper voices. Much less frequent were tactile, kinaesthetic, somatic and olfactory hallucinations...

In the following article (and a preceding one in JTP Vol. 20, No. 1), Dr. Lukoff describes his transpersonal therapy work with Bryan, a manic-depressive artist who had abduction experiences.

Transpersonal Perspectives on Manic Psychosis: Creative, Visionary, and Mystical States

David Lukoff
Journal of Transpersonal Psychology, 1988, Vol. 20, No. 2, 111-139.

...The sequence of events in abduction reports follows the ancient mythic pattern of the shaman's journey which can be traced back to 12,000-13,000 BC. The shaman is taken to "other worlds" on a "cosmic pillar" (which resembles being taken aboard a spaceship); is painfully dismembered (which parallels the examination); events take place in a yurt or teepee (same round shape as UFO), and then the shaman returns with songs and other instruments of healing (a type of message). Bryan is not a shaman, but he has had experiences similar to the shaman's initiatory journey. Although there is a close correspondence between the themes and sequence of events, Bryan's specific mythic images are not from the world of the early hunting cultures, but from contemporary culture (e.g. space aliens instead of spirits).

...Based on my personal contact with the mental health professionals who were involved in treating Bryan during his manic psychosis and on the treatment summaries I received concerning his hospitalizations, Bryan's experiences with space aliens were seen only as symptoms of his Bipolar Disorder. However, these same experiences also contributed to Bryan's development of his personal mythology. And by skillfully communicating these mythologically-laden experiences in art and writing that he has displayed and published, Bryan has probably influenced the mythological beliefs of others as well. For those who worship at the temple of the UFO, Bryan is a visionary helping to create a mythology and sustain the fascination surrounding extraterrestrials.

The following article, from a new journal called Syzygy, is a comprehensive review of the sociological, psychological and psychiatric approaches to UFOs. The psychological and psychiatric sections contain nothing new; the spectrum of ideas has been covered well elsewhere, including in previous issues of BAE. The article is recommended reading primarily for two areas: (1) A review of sociologically-oriented studies of UFO organizations, movements and cults; (2) The theoretical and methodological conflicts between social scientists and ufologists.

Syzygy is an interdisciplinary journal devoted to the study of New Religious Movements (NRMs). In addition to the usual groups studied under the NRM label, Syzygy publishes articles and book reviews on the New Age Movement, communal and utopian groups, Identity groups, Spiritualism, New Thought, occultism, Neo-Paganism, astrology, UFO groups, and related phenomena. For information, write Center for Academic Publication, Stanford University Branch Box 5097, Stanford CA 94309-5097.

UFO Contactee Phenomena from a Sociopsychological Perspective: A Review

John A. Saliba
Syzygy: Journal of Alternative Religion and Culture 1:1 (1992) 59-93.

The sociopsychological literature on the UFO phenomenon is bound to leave many readers disappointed because it does not succeed in solving the riddle of the flying saucers. It prefers not to dwell on the type and reliability of the evidence that has been adduced to prove the existence of UFOs, nor on the counter-arguments that have repeatedly appeared in both the scientific and popular literature. Moreover, sociopsychological writings appear to be reductionistic, in the sense that the existence of UFOs is explained with reference not to objective stimuli but to social and psychological factors.

Social and behavioral scientists have, however, raised several issues regarding the meaning of UFO sightings and encounters, issues which have hardly surfaced in popular literature and are usually ignored or downplayed by ufologists. They have changed the more customary focus of UFO investigations -- which is to verify UFO reports--by suggesting that, since the UFO problem is not likely to be resolved in the near future, there is more to be gained by examining their sociopsychological significance.

The meaning of the flying saucer phenomenon might lie more in its social and psychological dimensions than in whether extraterrestrials exist or not, or in what the aliens themselves are supposedly saying and doing. In other words, belief in flying saucers and encounters with their occupants might reveal something important about human nature, the study

of which is, in fact, central to the social, psychological, and psychiatric disciplines.

The conflict about method [between sociologists, psychologists, and psychiatrists on the one hand, and ufologists and UFO contactees on the other] can be illustrated with reference to Budd Hopkins's most recent book [Intruders] that relates the story of a series of UFO abductions of one individual. Hopkins's account purports to provide evidence that aliens are watching us and conducting genetic experiments on the human species.

The author starts with a note to the readers, in which he correctly, though quite unashamedly, assures them that his "book will almost certainly strain your credulity to the breaking point". He draws an analogy with Walter Lacquer's book on the Holocaust, in which the author describes the early (1943) reaction of unbelief to the evidence that Nazi Germany had been executing a plan to exterminate the Jews.

Hopkins's argument is that, just as people at that time found it hard to believe that the revelations about Nazi Germany were true, so too will those who read his own descriptions of what the aliens are doing. Hopkins indirectly admits that his analogy limps and goes on to assure his readers that "an analogy exists only in the methods we use to avoid such disturbing testimony." But, as one reads the book, it becomes increasingly clear that Hopkins is comparing the evidence for the existence of UFO abductions to that for the atrocities against the Jews during World War II. He states:

In this book I will present new and compelling evidence that an ongoing genetic study is taking place -- and that the human species itself is the subject of a breeding experiment. I am fully aware that this idea is so outrageous that one's natural response upon reading it is to echo Justice Frankfurter's remark about the Holocaust and simply announce that one cannot believe it, period, regardless of the evidence. But I ask that you hear me out. If what I report in these pages is true, as I believe it is, our view of the cosmos and our place within it will be forever changed. With the stakes that high the evidence must be attended to.

The main point, surely, is not whether people's initial response to unpleasant and frightening testimonies or events is one of unbelief, but, rather, whether these happenings can be confirmed by incontestable evidence. The real issues are whether UFOs exist or not as physical phenomena and whether the earth is being invaded by superior space creatures who pose a threat to human life.

Since Hopkins makes a comparison with the reaction to, and evidence for, the Holocaust, he is suggesting that UFOs are not just psychic or spiritual, but also physical phenomena. Hence, the kind of evidence or proof for UFOs must be similar to that adduced to confirm the mistreatment of the Jews by the Nazi rulers of Germany.

At the present time, the only reliable methods we have at our disposal to verify the alleged empirical existence of flying saucers are those of empirical science. And it is precisely at this juncture that the analogy with the Holocaust breaks down completely.

Within a few years after the revelations recorded by Laqueur, the descriptions of the Nazi treatment of the Jews were confirmed beyond a shadow of a doubt, not only by innumerable eyewitness reports, but by information that was open to the scrutiny of everybody, namely documentation, indisputable photographic materials, court trials, concentration camps, and mass graves. Different explanations and interpretations of the Holocaust are possible, but these basic facts cannot be even remotely questioned.

Yet, after 40 years of UFO reports and alleged encounters, we still have no comparable evidence. The UFO phenomenon has remained a mystery about objects flying in the skies. Hopkins, in fact, requests his readers to make something more than the "leap of faith." He is asking them to accept the empirical reality of UFOs without providing the empirical evidence to support it. The negative reactions of both natural and social scientists should not come as a surprise.

The following is a highly informative and thorougly delightful article on the "Men In Black" by folklorist Peter Rojcewicz. Rojcewicz discusses: Albert Bender, who first encountered MIB; descriptive phenomenology of the MIB experience; some first person accounts of meetings with MIBs (including one from John Keel); analogous traditions (the Devil, the Trickster, the "tulpas" of Tibetan mystical tradition, and the "Brothers of the Shadow" of Eastern mystical traditions).

The "Men In Black" Experience and Tradition: Analogues with the Traditional Devil Hypothesis

Peter M. Rojcewicz

Journal of American Folklore 100(396), April-June 1987

Abstract

Within the post-World War II context of belief in extraterrestrial visitations of the Earth, older folklore traditions have found a renewed vitality. The "Men in Black" enigma provides the folklorist a rich body of narratives and beliefs by which to examine the relationship between the ancient traditions of the Devil and a contemporary UFO-related experience.

(from the text)

Most existing folklore studies of UFO belief materials have failed to fully appreciate the complex interrelatedness of UFOs with numerous belief traditions. This fact is no more clearly demonstrated, perhaps, than with belief in the "Men in Black" (MIB). The MIB phenomenon constitutes a rather esoteric part of the UFO experience and tradition. The cryptic nature of the MIB indicates something of the complexity of the UFO question, as it involves a continuum of related but discrete phenomena and beliefs. With a better understanding of the UFO expense in general, the student of belief materials is more likely to perceive the numerous continuities between UFO-related phenomena and various folk traditions. The overall UFO framework provides a useful means of reorganizing the contexts of these folk traditions into more contemporary ones without negating either the basic traditional components or their important phenomenological differences in order to prove that UFOs exist.

Conclusion

This article, while arguing for the relatedness of UFOs, the "Men in Black," and the ancient figure of the Devil, likewise argues for their discreteness. These separate but not separated phenomena form a continuum of folk concepts and beliefs in "other worlds." Scholars studying the MIB phenomenon must not fail to distinguish observations, descriptions, and interpretations of the MIB experience.

Confusing these factors when dealing with belief material in the past has prevented scholars from appreciating the phenomenological continuities between UFO-related experiences and older folklore traditions, as well as resulting in difficulties of academic attitude, method, and taxonomy. ... Some scholars have failed to distinguish features of experience from interpretive features, because they have maintained, at least implicitly, the condescending attitude that what the scholar knows is "reality," and what the informants know is "folklore."

This problematic attitude has led some folklorists to declare that the question of the objective nature of the phenomenon behind a body of beliefs does not constitute a worthwhile area of folklore investigation. David J. Hufford has argued instead that believed accounts that look to repeating occurrence as their authority must be evaluated as to their objective nature before the question of their stability and distribution can adequately be answered. There exist no good epistemological and ontological reasons to distinguish descriptions from explanations if the folklorist cannot seriously entertain the possibility that a real experience lies behind traditional belief.

Facing what we will not seriously entertain, we face ourselves as we really are, positioned squarely in the tension between a fearful will and an actual situation. Experience, however, will not be reduced by timidity.

RECENT ABSTRACTS OF INTEREST

Overt and covert pacing of suggestions to phases of the breathing cycle to enhance hypnotic responding.

Dougherty, JE and Payne, PA .
Imagination, Cognition & Personality, 10(4), 305-317.

This study tested the belief of Bandler and Grinder, Jencks, and Ericksonians that the pacing of suggestions to phases of the breathing cycle can enhance responding in hypnosis. Ninety-six subjects at three levels of hypnotizability responded to suggestions for coolness/numbness and arm lightness/levitation, both paced and counter-paced to the phase of breathing (inhalation) claimed to enhance responding to them. As a test of pacing as a technique for indirect hypnosis, the covert pacing of such suggestions was compared to overt pacing. Results failed to demonstrate a relationship between pacing of the phases of breathing and its hypothesized effects. Responding to suggestions was related to level of hypnotizability, and an interaction was noted between overtness/covertness of pacing and the level of hypnotizability.

Hypnotizabililty in post-traumatic stress disorders: Implications for hypnotic interventions in treatment.

Evans BJ.
Australian Journal of Clinical & Experimental Hypnosis, 19(1), 49-58.

PTSD sufferers typically show above-average hypnotizability. Hypnotic interventions with PTSD (e.g. age regression and abreaction, relaxation, uncovering) are summarized.

Myths in action in hypnosis.

Godin J.
Ericksonian Monographs, 8, 53-65.

Myths in hypnosis represent the hidden part of suggestion, the importance of which is too often unrecognized. These myths influence the patient, the therapist, and the hypnotic phenomena. Myths underlying hypnosis in the classical period in France are different from Erickson's so the clinical results will differ. Moreover, the underlying myths will be responsible for associated psychological phenomena, too often confused with the hypnotic effects. Myths related to hypnosis have changed because now many myths coexist and they are worth knowing. The contradictions that exist between classical hypnosis and the Ericksonian approach are studied by the light of these conceptions.

A study of the correlations between subjective psychic experiences and dissociative experiences.

Richards DG.
Dissociation, 19(2), 83-91.
Subjective psychic experiences, such as telepathy, clairvoyance, and out-of-body experiences, are often reported in conjunction with dissociative experiences. This study examined the relationship between the Dissociative Experiences Scale and a variety of psychic experiences in a nonclinical population with a high level of psychic experiences. The DES correlated moderately (.3 to .4) with most but not all of the experiences. The mean DES score was 17.2 (SD - 12.5), substantially above adult norms. Although psychic experiences are correlated with dissociation, they are not necessarily associated with pathology.

The effects of brief expectancy manipulations on hypnotic responsiveness.

Vickery AR and Kirsch I.
Contemporary Hypnosis, 8(3), 167-171.

The effects of expectancy-inducing information on changes in hypnotizability were assessed. Three groups of subjects were led to believe that hypnotizability increases, decreases, or stays the same with repeated testing. A fourth group were given no information about expected changes in responsiveness, and a cognitive skill-training package was administered to subjects in a fifth condition. The verbal manipulations produced modest effects on expectancy, which were paralleled by changes in response. Expectancy for second-session responsiveness and that for actual responsiveness were highly correlated, even with first-session response scores partialled out. The skill-training package failed to produce effects beyond those obtained via a two-sentence expectancy manipulation

The first report of hypnotic treatment of traumatic grief.

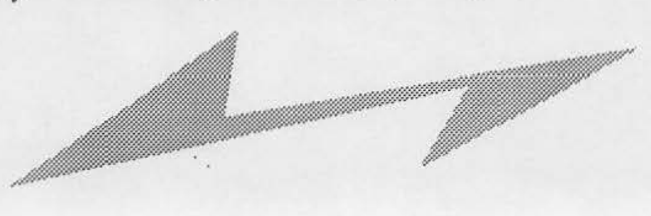
Vijselaar J & van der Hart O.
International Journal of Clinical & Experimental Hypnosis, 40(1), 1-6.

In 1813, four Dutch physicians reported the hypnotic treatment of a woman suffering from traumatic grief in which the therapist had to deal directly with the patient's spontaneous reenactments of the circumstances surrounding the death. This report, summarized in this article, has historical value as it is probably the first known precursor of the uncovering hypnotic approach.

The savant syndrome and extrasensory perception.

McMullen T
Psychol Rep 1991 Dec;69(3 Pt 1):1004-6

D.A. Treffert, following B. Rimland, cited examples which he states show ESP to be occurring in certain autistic savant children. The evidence is questioned on the ground that it is hearsay, uncorroborated by independent scrutiny.



Memory-conjunction errors: miscombination of stored stimulus features can produce illusions of memory.

Reinitz MT , Lammers WJ , Cochran BP
Mem Cognit 1992 Jan;20(1):1-11

We demonstrate that subjects will often claim to have previously seen a new stimulus if they have previously seen stimuli containing its component features. Memory for studied stimuli was measured using a "yes"/"no" recognition test. There were three types of test stimuli: target stimuli, which had been presented during study, conjunction stimuli, constructed by combining the features of separate study stimuli, and feature stimuli, in which studied stimulus features were combined with new, unstudied, features. For both nonsense words and faces, the subjects made many more false alarms for conjunction than for feature stimuli.

Additional experiments demonstrated that the results were not due to physical similarity between study and test stimuli and that conjunction errors were much more common than feature errors in recall. The results demonstrate that features of stored stimuli maintain some independence in memory and can be incorrectly combined to produce recognition errors.

Using hypnosis for therapeutic abreactions.

Putnam FW
Psychiatr Med 1992;10(1):51-65

Abreaction, the dramatic reliving of traumatic events under hypnosis, is a powerful therapeutic intervention useful in the treatment of victims of trauma. First systematically applied in World War I, abreaction coupled with psychotherapeutic processing of the recovered material is increasingly being used with victims of child abuse and chronic PTSD. Abreactions are helpful in recovering dissociated or repressed traumatic material, reconnecting missing affect with recalled material and for transforming traumatic memories. Although abreactions can be induced with medications, hypnosis is the method of choice except in acute situations where it is not possible to establish rapport. A variety of hypnotic techniques for the induction and management of abreaction are discussed, together with the indications and contraindications for their use.

Personality style and hypnotizability: the fix-flex continuum.

Spiegel H Greenleaf M
Psychiatr Med 1992;10(1):13-24

Since Mesmer, there has been much confusion about the inter-relationship between an individual's degree of hypnotizability, the personality style of the individual and the importance of the therapeutic strategy. Empirical and experimental research supports the hypotheses that there are: 1) biopsychosocial components of hypnotizability on a continuum ranging from ecologically insensitive (not modifiable by external stimuli) to ecologically sensitive (very modifiable by external stimuli); 2) biopsychosocial components that can be measured to identify an individual's degree of hypnotic capacity and responsivity; 3) distinct personality styles which correlate with low, mid-range and high hypnotizability on a fix (ecologically insensitive)-flex (ecologically sensitive) continuum; and 4) different clinical syndromes which correlate with these categorical distinctions. We propose that measuring hypnotizability and personality style is a way to clarify diagnosis and choose appropriate treatment strategies to maximize existing biopsychosocial resources of an individual with a specific problem in a particular context.

FEATURE ARTICLE

Can Unwanted "UFO Contact" Be Resisted?

by Ann Druffel

It is a common concept in UFO research that human witnesses are at the mercy of the "abductors" and that nothing can be done to resist them. The concept that UFO entities are technologically superior -- perhaps extraterrestrial -- is also commonly held. These concepts have helped form two hypotheses: 1. That "UFO entities" are involved in the on-going evolution of the human race; and, 2. that trauma or other effects resulting from "abduction" must be endured by witnesses and "treated" by qualified therapists.

I have worked with persons who claim "abduction" for twenty years, and it has become plain that there is a distinct group of reports in which witnesses report that they have successfully fended off contact [1]. These witnesses are fully as rational and honest as other stable persons who report repeatedly being abducted against their will. I suggest we listen as carefully to the first group as to the other.

Successful resistance appears to apply mainly in cases involving so-called "bedroom visitors". It is not involved so much in outdoor UFO contact for two reasons: 1. In numerous outdoor sightings, especially in Europe, the UFO occupants seem to avoid contact and rapidly depart the scene [2]; 2. the majority of "abductions" initially take place indoors.

The effectiveness of resistance techniques is controversial; researchers and witnesses display a number of attitudes. Some contend that witnesses are merely *permitted to believe* they have broken contact. Other investigators feel that "UFO entities: are helping the human race evolve spiritually and advise against resistance. Nevertheless, there are many cases where witnesses report using resistance techniques successfully, and experience vast improvement in their lives. My own catalogue of such cases totals 40 to date.

The UFO Phenomenon may be composed of several groups of unknown intelligences, whose motives can range all the way from positive to negative and whose effects on witnesses range all the way from terror to euphoria. Resistance techniques should logically be employed only by witnesses who feel their rights are being violated. Since very little is known for certain about the source, purpose, and motives of "UFO abduction", each witness should be free to decide whether resistance is feasible, possible, advisable, or necessary.

As to the common notion that UFO entities are helping us evolve, there is nothing in the great works of philosophy or religion about other orders of creation being responsible for us. There are references to "angels" in great works such as the Koran and the Old and New Testaments, who are described as messengers from God, delivering warning of personal or group danger. Copious doctrinal tradition concerning "guardian angels" who help guide human beings through life also exists.

All books on angelology, however, describe these beings as having benign natures and an inclination not to interfere with their charges unless specifically requested [3]. In contrast, although many witnesses are able to withstand

interference by "abductors," many others are emotionally damaged for life.

Most indoor UFO abductions take place when the witness is already in an altered state, such as some phase of sleep or drowsily watching television. The same seems to apply to some which occur outdoors, where a witness may be affected by road hypnosis, for example. The abducting creatures may know how to *deepen* altered states; apparently they are aware of certain facts of human physiology. There seems little doubt, in fact, that abducting entities are perceived in altered state(s) of consciousness, a fact which dovetails neatly with the intradimensional hypothesis. Creatures such as the Celtic "faery folk" [4], the Muslim jinns [5], the incubi of medieval times, and other unworldly creatures which are "intradimensional" (that is, who have the facility of penetrating temporarily into our physical space-time [6]) have reportedly been harassing, abducting, and imposing sexual encounters upon members of the human race for millennia. They are not necessarily regarded as superior to us, merely different. Our modern "abducting entity" is possibly an old human problem, presenting itself in space clothing to fit our present cultural expectations. An important fact here is that effective resistance methods against these folkloric entities were reported in times past.

Modern resistance techniques are, for the most part, ordinary abilities of the human mind, and simple physical actions. They are: 1. Mental struggle; 2. Righteous anger; 3. Appeal to spiritual personages; 4. Protective rage; 5. Physical struggle; 6. Special meditative techniques; 7. Supportive family links; 8. Intuitive detection of entity approach. As research continues, more techniques are surfacing; these will be added to the list as the data is confirmed.

Mental struggle has been used successfully by Emily Cronin [7] and several others. The technique is best utilized *after* paralysis has set in, and after the entities' presence is sensed. It involved focused will power, aimed toward moving some part of the body. The entities seem unable to counteract it when used by a confident witness; eventually, when the witness succeeds in moving a finger, a toe, the paralysis breaks abruptly and the presences vanish. Persons using this technique, like Emily Cronin, need to be strongly convinced of their rights as a Person, with an inner conviction that their individual dignity is inviolable.

An example of a witness employing righteous anger is Jan Whitley [8]. The attacks by invisible presences came each night as Jan was preparing for sleep. The creatures insisted that she "come with them"; she always felt strongly they would not bring her back. After resisting them for several weeks with mental struggle, Jan got fed up with the invasion of her privacy and began to mentally scream, "Go away and leave me alone." The creatures would go away, and Jan was then able to sleep peacefully through the night. The attacks slackened off and eventually ceased.

Other cases of righteous anger have come to the attention of the writer, including a recent case reported from Florida [9]. This technique works for witnesses who are outraged by violation of their rights/privacy and who focus their anger against the intruding entity. Fear must be controlled to a sufficient degree to allow the focusing technique to work.

The technique of appealing to spiritual personages is commonly used; the personage differs with each witness's personal beliefs. Melissa MacLeod of Pasadena, CA appeals to the Archangel Michael, traditionally regarded as a warrior against "dark spirits [10]." These appeals invariably worked in frequent encounters, starting in 1977, involving invisible presences, and total paralysis. Witnesses in other cases have used pictures of Christ and Mary, prayers to patron saints and guardian angels; personages from Judaism, Islam, Buddhism are equally effective. If a witness is not religiously oriented, this technique is not suggested. The faith in the spiritual source must be strong; if there are despairing elements in the pleas, they often do not work.

Whether or not a person believes in spiritual personages, a basic fact remains: If witnesses involved in UFO encounters feel *within* themselves that they have inviolable rights, techniques which they think will work for them tend to be effective. If one feels they are protected by a spiritual source *outside themselves*, they can be protected by that source; if one feels protection in oneself as a Person, they are likewise protected. The degree of *confidence* is the important factor.

Protective rage is akin to righteous anger insofar as it stems from a witness's sense of violation; however, it is a stronger emotion. It involves desire to protect others besides oneself, especially young children. It can be used after an abduction to prevent future visitations. Strong rejecting thoughts, violent verbal language, and, if one is so oriented, curses, are projected toward the intruder(s). Focus and a strong sense of individual human rights must be employed with this method, however; uncontrolled, purely emotional anger stemming from fear is not effective.

Physical struggle is not commonly reported, but has been successful in some cases. For example, Morgana Van Kalusen of Southern California, during her last encounter in her San Gabriel Valley home, reported breaking through the paralysis which invariable accompanied the beginning of visitations and lunged at the creature [11]. When she pushed it away, it vanished. Travis Walton is another example of physical struggle; he engaged the first group of small, large-headed entities in a belligerent manner, and they backed away. The fact that a "human-looking alien" later reassured Walton and continued the abduction scenario might be a warning that abducting entities have all sorts of tricks up their sleeves with which to trick the unwary.

Among the metaphysical techniques which have proved effective, the most popular seems to be "white light." There are various ways of performing this mental act; some persons envision brilliant light streaming in through the top of the head (also called the crown chakra), spreading throughout the body, and extending out a few inches. This is commonly used during meditation and hypnosis by metaphysically-inclined clinicians. It basically is intended to protect from unwholesome forces, which are believed by many to gain easy entry into a person's psyche while in altered states. If one considers abducting "UFO entities" as unwholesome forces, enough said. Faith in the technique is necessary, however, for it to be effective.

"Internal sound", as used by Lori Briggs [12] is another metaphysical technique. An internal sound, heard in one's head and shoulders, is purposely amplified for relaxation and protection; the concept of a one's "own sound" is an old Yogic doctrine.

Supportive family links are proving to be a powerful technique. The natural reluctance of witnesses to seek help from family members stems in part fro the inability of witnesses to decide whether their experiences are "dreams" or not. Since the phenomenon is so widespread at present, we should advise against such reluctance and strengthen witnesses' resolve to ask for help.

This technique was used by a correspondent, "Jean," from Florida, who had numerous experiences with a frightening figure. The entity, in her words, was "almost like an electronic force, trying to pull me out of my body." She confided in her grandmother, and learned that the older woman had had the same problem and had defended herself with prayer. The grandmother even had a name for the creature -- "medvet," or "creature that comes in the night" [13]. At

her grandmother's suggestion, Jean armed herself with pictures of the Sacred Heart, a Catholic concept of Christ. During subsequent encounters, the witness informed the creature that she was protected against it. She controlled her terror and asked the entity questions, such as "Who are you?" and "What do you want?" She never received an answer; instead, the creature would come closer, right up to her face, and at this point Jean would leap out of bed and run out of the room. The protection that Jean felt she had did not stop the thing from coming, but she felt that she was preserved from harm.

Intuitive detection of entity approach strengthens the effect of all the other techniques. For example, Robert Nolan, while serving in Vietnam, found he could sense the presence of the Vietcong before any of his five normal senses logically indicated they were close by. Returning home, Robert began to have encounters at night with typical UFO-type entities, reportedly experiencing abductions, examinations, etc. He learned to sense when an encounter was about to happen, likening it to the intuition which had served him on the battlefield. The creatures still occasionally try to contact him, but he has found that resistance -- in his case, mental struggle -- *in the very early stages of approach* works much faster than if he waits until the entities materialize. Similarly, Lori Briggs has learned to detect the *very beginning* of the high-pitched sound which accompanied her paralysis during her 1975 abduction, and counters the sound immediately, successfully thwarting the intruders from materializing.

Witnesses often use a combination of techniques to achieve success. Morgana Van Klausen, for example, left lights on at night, elicited the support of her husband, and employed protective rage. Through this combination, she eventually resumed a normal life free from terror.

Witnesses who feel their rights are being violated and wish no further contact are more likely to try, and succeed with, resistance techniques. A rule of thumb: If witnesses, traumatized or not, do not wish to try resistance techniques, they have a right not to do so. Some witnesses find techniques which enable them to resist [14] but they are so curious about the creatures they permit the abductions to continue on the chance they can establish meaningful communication with them.

Abducting creatures, however, have shown themselves to be deceptive in many ways [15]. Logically, if unknown types of entities want something from us, let them explain what they need, ask for our cooperation, and somehow provide verification that they are telling the truth. This, in itself, could be a very long process.

In summary, even though "UFO entities" easily paralyze and render most of their victims pliable and cooperative, this does not necessarily indicate technological and/or mental superiority. They seem aware that humans fear the unknown. Although fear is part of our normal survival process, it is possible that paralysis involved in abduction scenarios is at least partially self-produced; we are all familiar with the concept of "self-paralyzing fear." Conversely, perhaps the state of altered consciousness in which the majority of these experiences occur brings about temporary paralysis in large muscle groups; similar types of paralysis occur in other altered states, such as some phases of hypnosis and dreaming. It seems clear, however, that "UFO abductions" do not occur in ordinary dreaming; these events have a reality of their own.

A 200-case catalogue which I am assembling will allow statistical and psychological studies on resistance cases. Personality profiles of witnesses who successfully fend off contact could be compared with personality traits of witnesses who, for various reasons, do not try, or try unsuccessfully. Researchers, investigators and witnesses are invited to contribute cases to the catalogue. I recognize the controversial nature of this subject; both positive and negative input is welcome.

References

[1] "Abductions: Can We Battle Back?" in MUFON UFO JOURNAL, Number 247, November 1981.

[2] FLYING SAUCER REVIEW, Vol. Number 33, No. 1, March Quarter 1988. In this Polish case, occurring in Czluchow on 10 August 1979, two beings in "diving suits and helmets" walked rapidly away from a witness, outdistancing him. There are countless such examples in the literature.

[3] A very recent book on this subject is by Fox, Robert J., THE WORLD AND WORK OF THE HOLY ANGELS, New Hope, Kentucky, St. Martin De Porres Lay Dominican Community, 1991.

[4] Froud, Brian & Lee, Alan, FAERIES, Ed. David Larkin New York, Harry N. Adams, Inc., Souvenir Press, 1978.

[5] Creighton, Gordon, "A Brief Account of the True Nature of the UFO Entities", FLYING SAUCER REVIEW, Vol. 33, No. 3, September Quarter 1988.

[6] For more on the feasibility of the intradimensional hypothesis, see "Resisting UFO Abductions, An Update", MUFON UFO JOURNAL, Number 287, March 1992.

[7] Druffel and Rogo, THE TUJUNGA CANYON CONTACTS, New York, NY, New American Library, Signet Books, 1989. Paperback edition, updated with two new chapters, from original hardcover published 1980 by Prentice-Hall Inc., pp. 96-97, 281.

[8] Druffel and Rogo, op. cit., pp. 97, 111-113.

[9] See "Current Case Log" by Dan Wright, MUFON UFO JOURNAL, Number 264, April 1990. Case cited is #900105, April 1987, Investigator Joe Barron, MUFON Pensacola Chapter.

[10] "Resisting UFO Entities", by Druffel, UFO MAGAZINE, Los Angeles, CA, Vol. 4., No. 4, 1989 gives additional detail on the MacLeod case.

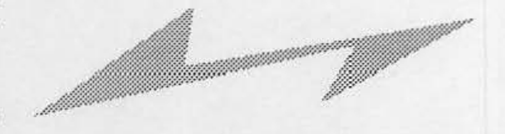
[11] More on the Van Klausen case can be found in two MUFON UFO JOURNAL articles, "Resisting Alien Abductions: An Update", Number 287, March 1992, and "Missing Fetus Case Solved", Number 283, November 1991.

[12] Druffel and Rogo, op.cit., pp. 184-87.

[13] Personal correspondence, Druffel files.

[14] For example, the Davidson case. See article in MUFON UFO JOURNAL, Number 287, March 1992, op.cit.

[15] Numerous cases point up this deception, including conflicting statements as to their source and motives. Even if the entities come from different sources, as many researchers hypothesize, this does not explain deception which is evident in numerous cases. For example, a common ploy used by "UFO entities" is to promise the witness that they will return on a certain date; the entities never return even though the witness might wish them to do so.



ESSAY

The following essay was contributed by a long-time observer of the UFO scene who wishes to remain anonymous.

Some Thoughts About the UFO Problem

The following thoughts are an attempt to explain the UFO problem with the help of logical thinking and the information available. After having collected for over twenty years information somehow related to the UFO problem, I have come to the conclusion that it is now perhaps more important to put the pieces of the puzzle together than to collect more pieces. If we are able to recognize the shape of the general picture, it might be easier to look for the missing pieces.

A strict logical thinking demands a clear definition on what belief system this thinking is based. Of course, in day-to-day life everybody is embedded in a more complex and often contradictory belief system. In analyzing other unusual problems I made the experience that it is sufficient and rather helpful to base one's thinking on only one article of faith and that is the causality principle.

Any logical system based only on the causality principle can prove with certainty only one fact and that is the famous sentence: "Cogito ergo sum." or "I think therefore I am.". In such a system there is only a fifty percent chance that anything else is real. The probability for every information available of being true is therefore fifty percent or less. This can lead to rather surprising and provocative results as shown at the end of this paper.

One can of course choose another belief system but it is necessary to analyze the information available according to the chosen belief system and give it a certain probability of being the correct information. Information which originates from independent sources has certainly a higher probability of being true than information from a single source. Information that fits well into the belief system of the source has a lower probability than information that does not fit into the belief system of the source. For instance the information that an angel has been sighted has a lower probability if reported by a catholic priest than by an atheist or in the case of UFOs an abduction report from somebody, who believes in extraterrestrial intelligence, has a lower probability of being true than the same report by somebody, who does not believe in UFOs or extraterrestrial intelligence.

The information so collected has to fit into a logical system based on the chosen articles of faith. If we find two conflicting information the first step is to analyze very carefully the information in order to determine the probability that both information are correct. Should they have about an equal probability of being true, one has to look for an explanation even if it means to change the logical system. If that turns out not to be possible, the next step is to analyze the belief system on which the logical system has been built. To avoid unnecessary efforts it is therefore quite helpful to restrict one's belief to the causality principle. Some people even want to remove this article of faith. This is certainly possible but the result is pure nothing. The person who does not believe in the causality principle cannot prove his existence to himself, not to speak of to somebody else.

After this general introduction I want to discuss the arguments, which have been brought forward against the explanation that UFOs are the product of an extraterrestrial civilization.

1."Outside our solar system we have not been able to prove up to now with certainty the existence of any planet and even less such a planet which is similar to earth. So much chance is involved in the creation of a planet like earth that the probability is nearly zero for another planet, being created in our galaxy or in our universe, where an evolution of an intelligent civilization is possible."

The first part of this statement is certainly correct, the second part probably not. In the last ten years we have learned very much about the birth of our solar system and have been able to simulate on computers the creation of other stars. The result is that the process, which creates stars, also creates planets. The probability is also quite high that one of the planets is created in that zone, where life based on carbon seems possible.

2."We have sent radio signals into the space and searched for radio signals of intelligent civilizations for decades up to now without any success. This fact and the evolution of life on our planet show that the chance for intelligent life to evolve is too low to justify any further research."

The first part of this argument is not very convincing. We do not know the technical evolution of another intelligent civilization and if they have any interest to reveal their existence by radio signals. As an example I want to mention the cultures of North America and Africa before the landing of the Europeans. If those cultures had sent signals with smoke or big drums to Europe and had not received an intelligent answer, they would have come with the same logic to the conclusion that there is no intelligent life in Europe. The first landing of the Europeans would have been seen as the arrival of some white Gods.

If one studies the evolution here on earth it is surprising how soon life started and how long it took to evolve from one-cell life to multi-cell life. About 4 billion years ago this planet had cooled down so much that carbon based life was possible. Already 3.8 billion years ago we can prove with a certain probability the existence of life here on earth with the help of microfossils. This could mean that life based on carbon will arise in the universe as soon as the conditions are there. This is not surprising if one takes into consideration that we have huge clouds of quite complex carbon molecules in interstellar space. The British astronomer Sir Fred Hoyle has pointed to one possibility on how primitive carbon based life can arise in space and spread from there to suitable planets. In theory there are certainly more possibilities, how primitive life based on carbon can spread through the universe.

It is interesting to see that it took over 3 billion years until the first plants and animals could be found. The evolution of life here on our planet is certainly not well researched. Nevertheless, it seems to be a mystery why single-celled life was there immediately, but the step to multi-celled life took such an incredibly long time. If the evolution of life here on earth is an example for the evolution of life throughout the universe, the big step is from the one-cell to the multi-cell stage and not life itself or an intelligent civilization.

Intelligence should be a considerable advantage for larger animals. There are physical limits to other advantages like speed and strength, which have been reached by nature probably already a long time ago. Intelligence seems to be an advantage, which needs little additional energy compared to strength and speed and whose physical limits are probably not yet reached.

One can of course speculate, why we have only one intelligent species here on earth that was able to build up a civilization if intelligence is really such an advantage. Probably it is very difficult for another species to evolve towards an intelligent civilization, if this niche is already

occupied by an intelligent and aggressive species like we humans. In all probability the descendants of dinosaurs would have built many millions of years ago an intelligent civilization here on earth, if a meteorite had not fallen on this planet 65 million years ago. Research shows that contrary to popular belief some dinosaurs had already quite a developed brain compared to their size, were adapted to colder regions, cared about their off-springs and moved around on two legs about a hundred million years before our ancestors tried to do that. Other animals might well have the potential to evolve into the direction of an intelligent civilization. We all know that ants, termites, bees, wasps and others can build up very complex state-like societies. Of course, they are very small animals but one has found fossils of spiders, scorpions and other invertebrates, which were around one meter or even more. Perhaps another meteorite fell on earth just in time to give the descendants of a small mouse-like animal, which apparently survived the great catastrophe 65 million years ago, the chance to build up the first intelligent civilization on planet earth.

3."The huge distances between stars or even galaxies make interstellar or intergalactic space travel impossible."

This argument is not very convincing if we look at interstellar space travel. It seems to me that even with today's rather primitive technological level of human civilization interstellar space travel is possible if humanity decides to spend the time and the money necessary for such a venture. The basic technology, which brought us to the moon twenty years ago, will bring us also to the asteroid belt. To land on an asteroid is probably simpler than a manned mission to Mars as it is currently planned. Twenty or thirty years ago the United States and the Soviet Union did not see any technological problems in using nuclear devices for huge excavation projects like the building of a new Panama Canal. This technology could be used to excavate a suitable asteroid. Nuclear plants would provide the energy necessary for a larger human colony inside the asteroid. Through rotation a gravity field can be simulated on the inside of the asteroid. To accelerate the asteroid outside the solar system nuclear devices can again be used.

This technology is rather primitive but more efficient than other alternatives available today. Such a biosphere inside a hollow asteroid probably can be accelerated slowly up to a few percent of the speed of light. An intelligent civilization should be able to populate our galaxy in less than a hundred million years with this technology if we consider that our galaxy has a diameter of about 100,000 light years. This is a rather short period of time compared to the age of our galaxy, which is somewhere between ten and twenty billion years. From this perspective our galaxy should have been populated by an intelligent civilization long before the birth of planet earth.

Perhaps there are even methods which make it possible to avoid the speed of light barrier. There are some speculations that very strong gravity fields not only create black holes but also white holes, through which some of the material, which falls into a black hole, is ejected at a very distant point of the universe. One cannot completely exclude that one day the physics of Einstein may turn out to be a special case just as the physics of Newton. As far as I can follow the thoughts of Albert Einstein, he made time and space to variables of the speed of light. In the physics of Newton the speed is a variable of time and space and speeds can be added without restriction just as time and space can be added. When it was possible to measure the speed of light at the end of the 19th century scientists found out that nothing could be added to the speed of light. Conventional physics cannot give an explanation for this phenomenon but Einstein simply solved this problem by declaring the speed of light as the constant and time and space as the variables. According to Einstein's physics light is influenced through gravity. Therefore, it could very well be that the physics of Einstein is the physics of the strong gravity field and the physics of Newton is the physics of the low speed.

4.Those people, who accept in principle that interstellar space travel is possible and intelligent civilizations probably exist in other solar systems, have other arguments, why UFOs are not the product of some extraterrestrial intelligence. According to this view the evolution here on earth should have taken a different direction and the human civilization should not exist. Alien civilizations would have colonized long ago our galaxy and earth. The following reasons are usually given why this has not happened:

a) "The life cycle of an intelligent civilization is too short. Human history shows that technical evolution is closely linked to competition, which in the last consequence will always be war. Rising technological standard leads to more dangerous weapons and sooner or later to the self-destruction of any intelligent civilization."

This argument was popular as long as the danger of a nuclear holocaust was more serious than today. But even the worst scenario of a nuclear winter would not have destroyed human civilization completely. Of course, we cannot exclude the development of even more dangerous weapons than atomic weapons but it seems highly unlikely that every intelligent civilization in our galaxy destroyed itself before it could use interstellar space travel.

b) "It is a waste of valuable resources to develop interstellar space travel. Such a costly venture gives an intelligent civilization no apparent advantage if one considers the huge distances and the time involved. Interstellar space travel does not solve the problems of overpopulation or the decline in resources."

Even if interstellar space travel does not show an immediate gain to an intelligent civilization one should not underestimate the curiosity every intelligent civilization needs to reach a certain technological level. We also know today that life here on earth probably has been partly destroyed through the collisions with meteorites in the past. We also know today that galaxies can collide and that therefore over a long period of time our solar system could be subject to changes, which might threaten an intelligent civilization. It might be also possible that the first stars have already burned out, which supported the first intelligent civilizations of our galaxy. Therefore space travel should be a good long-range investment even for a stingy civilization which lacks any curiosity.

c) "Even if an intelligent civilization has developed space travel a long time ago, evolution here on earth shows that they have restricted themselves to the role of a spectator or perhaps an investigator. The large number of UFOs sighted and the apparent behaviour of its crew (for instance in abductions) does not correspond to this behaviour. The UFO phenomenon can therefore not be explained by the presence of an extraterrestrial intelligence. The whole problem can be probably explained by time travel or by parapsychology. As we do not have the necessary knowledge further research in the UFO phenomenon is probably a waste of time."

I think it is a mistake to say that UFOs are not the product of an extraterrestrial civilization only because their behaviour does not correspond to our expectations. There might be good reasons why they have not landed on the lawn of the White House or why they have not restricted themselves to the role of an observer. If we give up any further research of the UFO phenomena and do not attempt to explain it, we will never make any progress.

The explanation that UFO's are time travelers from our own future is in my opinion highly unlikely if one accepts the causality principle. Time travel according to the causality principle should only be possible if one accepts an infinite number

of parallel universes and then it is not really time travel but rather the travel from one parallel universe to another.

The explanation that UFO's are an unknown parapsychological phenomena is supported at the first glance by the fact that other parapsychological phenomenas are observed together with UFO's like telepathy, dematerialization, out-of-the body-experiences etc. But with this explanation, which is just as badly researched and explained as the UFO phenomena, one mystery is explained by another mystery. One has also to recognize that it is very difficult to explain crashed UFO's or many of the abductions simply as a parapsychological phenomena. If one is willing to accept the parapsychological phenomena observed together with UFO's, it is much more sensible to see this as the result of a much higher technology. Our technology is also magic for a Stone Age man. The parapsychological phenomenas like telepathy, materialization and dematerialization could be key technologies of an extraterrestrial civilization. Perhaps it is no coincidence that our research in parapsychology does not make much progress.

It seems to me that pieces of the puzzle, which have to be assembled before we can explain the behaviour of UFO's, can be found if we study the evolution of the universe and of life here on earth.

Those people, who think that it is better not to get involved in the evolution of another planet or to colonize such a planet, are probably correct at least in theory. Such an involvement is even more problematic if there is already an intelligent species on such a planet. Our own experience here on earth with primitive cultures has shown that any involvement causes the destruction of such a culture sooner or later.

The argument to avoid any contact is reinforced if we look at the evolution of the universe from a different angle. The history of the universe from the Big Bang up to now can also be understood as a process with the aim to build up a huge amount of information. If the prevailing views on the evolution on the universe are correct, the information content of the universe at the time of the Big Bang was very low. Calculations by astrophysicists indicate that the universe started in the Big Bang from a few cubic metres full of radiation. During the expansion and cooling subatomic particles were created first and from the combination of these particles the atoms from hydrogen to the most heavy elements. The atoms were again the building material for an infinite number of combinations, which finally produced an intelligent civilization like ours. Probably there was less information necessary to describe the whole universe just after the Big Bang than to describe the incredibly complex chemical combinations inside a single person and all the processes, which take place from impregnation to death. A few tons of rain forest contain probably much more information than a planet without life with a simple geological structure. It is also clear that the universe would loose a tremendous amount of information if it is colonized by only one intelligent civilization compared to an universe populated by many different intelligent civilizations. An intelligent civilization should recognize this basic law of the universe and not violate it.

Unfortunately all the information, which I have collected over the past decades about UFO's, point to the fact that UFO's are the product of an intelligent civilization that violates this basic law of the universe. There are also strong indications that this violation has gone on for a very long time and is not a phenomena of the last few decades. It seems also rather unlikely that earth has been only discovered a few decades ago by this extraterrestrial intelligence. If one studies the religions and mythologies from all over the world, nearly all of them speak in one form or the other about some alien intelligence which came from the sky. Not only the Sumerians and the Jews say that humans are the product of an extraterrestrial intelligence. Despite of the close genetic relationship of mankind with the apes some interesting characteristics are to be noted, which could point into the direction that the evolution of mankind took not only place here on earth:

1.Some experiments have been made with humans and animals to find out what their natural day and night cycle is. The publication I read showed that the normal cycle for humans was somewhere between 24 and 25 hours, whereas for animals it was usually below 24 hours. As far as it is known today in humans and animals the day and night cycle is genetically fixed but adapts itself depending the impulses it gets from outside. The genetic fixation of shorter day and night cycles in animals has been explained by the fact that the planet earth rotated faster in earlier time and therefore the days were shorter. The genetic fixation of the longer day and night cycle in humans has not been explained but it could point into the direction that at least those genes, which control the day and night cycle of humans, might not be from this planet.

2.Most animals have an inbred fear concerning their worst enemies, which influences their behaviour so that they flee, take cover or take some other protective actions. If we look at the evolution here on earth one would think that the inbred fear of humans will be against big cats or wolfs. This is not the case or at least a rare exception. Humans have the tendency to keep small cats and the descendants of wolfs, the dogs, as their pets. As far as humans have inbred fear it applies to spiders, reptiles, mice or rats. Especially the fear of many people concerning spiders is surprising, then even the bite of the largest tarantula is probably less dangerous than the sting of a bee or a wasp. But even spiders, which are more toxic than tarantulas, hardly cause any death, whereas every year thousands of people die because of stings by bees and wasps also because many people are allergic to their venom. It would be less dangerous for humans to keep big tarantulas as pets than dogs or bees.

The inbred fear of mice and rats could be explained with all kind of epidemics carried by rats. But it does not seem to be a very good explanation if one contemplates that epidemics spread by rats were a problem for humans probably only over a rather short period of time, when humans started to live in cities. At the other hand it is known that rats have a rather interesting social behaviour, which can be compared to a certain degree with the behaviour of small human societies and that rat societies can survive in nearly all environments where humans also live.

The fear of reptiles is more easy to explain because humans die every year through snake bites. The death statistics published indicate also here that many more people are killed through stings of bees and wasps or through dog bites than through snake bites. As long as there was no protection against rabies the dog bite was even more dangerous than it is today.

Is it possible that some humans have an inbred fear of those animals, whose relatives on a different planet and long time ago were a threat at least to one part of the human ancestry? Is it not possible that the descendants of spiders, reptiles or rats were able to build up an intelligent civilization somewhere in our universe? Some scientists believe that we are the descendants of a small mouse-like animal, which survived the catastrophe, which hit earth 65 million years ago.

As mentioned before there are world-wide many hints in the religions, mythologies and legends of humans concerning the presence of extraterrestrial intelligence, some of them in an animal form. Some years ago I read a book about the literature of the old Egypt. In there was mentioned the legend of a shipwrecked sailor. The story was found on a document of the twelfth dynasty but in the document it was mentioned that the story was much older and already copied from earlier documents:

"A sailor reports that his ship was wrecked by a storm but that he was luckily thrown to the shore of an unknown fertile island. Shortly afterwards he hears the breaking of trees and feels the trembling of the earth. Suddenly he sees a huge snake-like animal which is about 15 metres long. When the snake-like animal starts to speak to him he thinks it is a Snake God. The Snake God tells the frightened sailor that there were many more of his kind a long time ago but that a star fell from the sky, which started a huge fire on earth and killed all his relatives. He was now the last survivor here on earth."

That is basically the report of what we know today about the end of the dinosaurs 65 million years ago. Scientists think that they have even discovered the crater recently at the coast of Yucatan. The size and the age of the crater would correspond very well with all the other geological data which have been collected and the calculations which have been made. It is very difficult to explain, how the old Egyptian sailor could learn about the catastrophe, which wiped out the dinosaurs. In this context it is also interesting to note the wide spread of legends and mythologies reporting about dragons and winged serpents. Usually such stories are given only a symbolic meaning but archeological work has shown again and again that those legends and mythologies have a very real background.

3.Humans show some characteristics, which are usually found with mammals that have adapted themselves to aquatic life, but which are not found in the genetically much closer relatives, the apes. In the evolution of mankind we have not found up to now a longer period which would indicate an aquatic life.

4.Better dating methods have somewhat shaken the conventional view that there has been a steady evolution from the ape to modern man with intermediaries like Homo erectus, Pithecanthropus, Homo Neanderthalensis and others. New dating methods show that modern men lived more or less parallel to Homo Neanderthalensis over a long period of time without any indication of mixing or evolution.

All this is of course nothing more than circumstantial evidence and does not prove the interference by some extraterrestrial intelligence. More circumstantial evidence has been published over the years unfortunately in such a form that most scientists have rejected it without further study. But there is at least in my opinion enough evidence to question the article of faith of many scientists, which says that the evolution of mankind here on planet earth has been proven without doubt and any interference by an alien intelligence can be rejected without further study.

Over the past years Bud Hopkins, Dave Jacobs and others have investigated many cases of people who have been apparently abducted by UFO's. According to my judgement and using the criteria which I have explained at the beginning of this paper, there is better evidence that abductions are real than that the Americans have landed on the moon. Nearly all these abductions, which have been investigated, show that the main purpose of the abduction is to collect egg cells from women and seminal cells from men. The first abductions usually occur between the age of 4 and 6. There are typical memories connected with abductions, which have been explained up to now in a different way. Certain scars can be found and are often the first indication that abductions have taken place in a family. As far as one can tell children are abducted by this extraterrestrial intelligence for extensive physical and psychological examinations, which can take up to one hour and sometimes longer.

After puberty men and women are abducted sometimes quite often usually until they are about 40. Besides the collection of seminal and egg cells there are again the physical and psychological examinations. Women sometimes realize that a pregnancy has been induced for which no natural reason can be found. In an abduction two or three months later the embryo is taken away without leaving any trace in the uterus. In some cases the pregnancy has been confirmed by a doctor and also that the embryo has disappeared without any signs of a miscarriage or abortion.

Most abductions take place during the night and if people remember anything the next morning, they think it was a bad dream. Abductions can take place anywhere even in the middle of cities and in front of witnesses. Witnesses are usually put into a hypnotic trance and are told to forget everything. Sometimes the memory of such an abduction can surface spontaneously and sometimes it can be recovered through hypnosis. People who have been abducted during the day realize sometimes that one hour or more have past by and that they do not know what happened during that time. Investigators have found also other evidences, which show that abductions are a reality and not a psychological problem of the abductees.

As far as we know today this extraterrestrial intelligence is able to control people over a long distance through telepathy. If the place for an abduction is not suitable people are induced to move to another place, which they would never do by their own because it is for instance a dark forest in the night. At the beginning of an abduction most people begin to remember earlier abductions and try to flee. In nearly all cases investigated up to now this turned out to be impossible because the telepathic control was too strong.

As we are only at the beginning of a serious investigation, and this is done on a small scale, it is very difficult to say how wide spread this abduction phenomenon is. Abductions are a controversial subject even between UFO researchers because some UFO researchers have difficulties matching the behaviour of the UFO crews with their expectations of an alien intelligence.

Serious research concerning abductions unfortunately has been restricted up to now to a rather small group of people in the United States and Canada. Different methods to get an impression of how many people are affected by the abduction phenomena indicate that a small percentage of the population of the United States is affected. I hope that we will be able to extend this research to other countries over the next few years. If these estimations are correct, we are confronted here on earth with a huge operation by alien intelligence, which has to do with reproduction. As mentioned before, this is not a new phenomena but probably a very old one.

The descriptions of the crew, which is involved in the abductions, are very similar regardless from what part of the world they originate. The crew members are humanoids, about 1 metre tall, have oversized heads compared to their fragile body, no hair, very large almond-shaped eyes, which have been described sometimes as having the structure of an insect eye, hardly any nose and no ears, the mouth, a small slit without lips, a very thin neck, hands, which have been described as having three to five fingers, a skin, which seems to be gray and somewhat quite different from a human skin. Despite the tight-fitting clothing of the crew members sexual difference could not be recognized but victims of abductions report quite often that they can feel the difference between a male and a female crew member. Communication with the crew members and between the crew members relays apparently on telepathy at least in most cases. Only very seldom it is reported that the voices of crew members can be heard and even then we are not sure if it is not again a telepathic contact.

There are reports that there are crew members, which look very different or even completely human, but these reports have not been investigated carefully and therefore, one has to treat them with some reservation. In those cases, which have

been investigated carefully and where human crew members were reported first, it turned out that they were not humans but again the small humanoids as described. It is not completely clear if this false memory has been implanted by telepathy or through hypnosis during the abduction or if the abduction victim later tried to give unconsciously a more rational explanation to this frightening experience. One should not forget that such an abduction experience is not only very frightening but also very confusing for the victims and that they are always told at the end of the abduction in a kind of hypnosis to forget everything. The psychological tests during the abduction involve all kind of scenes or pictures, sometimes with other persons or animals, which are shown to the victim either on a screen or projected into the brain by telepathy apparently to measure the emotional reaction of the person.

Reports of people who have seen these crew members give not only similar descriptions worldwide but these descriptions also match unconfirmed reports we had over many years about autopsies. They apparently have been performed by American experts on the corpses, which have been found inside crashed UFO's. Besides reports from other sources I had, the occasion to speak with several reliable first-hand witnesses, who were involved in the recovery of a crashed UFO in the United States and the following cover up story. Although none of these witnesses was directly involved in the recovery of bodies, the reports on recovered bodies are so consistent that in my opinion these reports are either true or part of a disinformation campaign by an American government agency.

Only fragments of those autopsy reports are known but they confirm basically what we already know from abduction victims. Not only the head but also the brain is oversized, compared to humans it has also more convolutions and therefore a larger surface than our brain. Little has been reported about the eyes but some information seem to confirm the reports that they can be compared in some respects to insect eyes. There is no external ear but a tympanic membrane and a structure, which is similar to our middle and internal ear. Not much is known about the skeleton and how they breathe. They do not have teeth and the digestive organs seem to indicate that the diet is mushy or liquid. This would confirm the report of an abduction victim, who saw such diet and tasted it. Reproduction organs are like human ones but so atrophied that they cannot fulfill their function.

With the help of all this information one can try to develop a theory, which will at least partly explain the UFO's and the rather strange behaviour of their crews.

If our information concerning the age and the evolution of the universe is more or less correct, there should have been carbon based life long before the existence of our solar system. In all probability there were also intelligent civilizations with interstellar or even intergalactic space travel. If the evolution of the universe can be regarded as a process, which produces information, one has to assume that there are some laws, which support this process. The evolution of life here on our planet is certainly a good example for this theory. The enormous variety of species, which have evolved on this planet since its beginning seem to be an incredible waste as one looks at the restricted numbers of niches available for life on earth.

Probably there are several laws, which prevented that there was a tremendous loss of information after space travel was discovered by an intelligent civilization. I want to mention two possibilities:

1.In order to develop space travel such a high intellectual and ethical level is necessary that an intelligent civilization recognizes this basic law of the universe, which is to produce as much information as possible. For earth this would mean that an alien intelligence would restrict itself mainly to observe the evolution on this planet and to get involved only when this evolution has to be protected or to be speeded up. What we know about the UFO phenomena points into another direction.

2.Nature or God did not trust the intellectual and ethical level of the space traveller and has developed other strategies. One of these strategies can be recognized in the evolution of the human civilization. The behaviour of man can be placed somewhere between an animal, which lives alone like a bear, and an animal, which lives in large herds like sheep. There are some indications that only such a behaviour combined with a high potential for aggression will lead to an intelligent civilization.

Even a very intelligent species of extreme individualists will fail to develop a high level of civilization because the loss of information in each generation is too high. In a rising population there will be no cooperation but because of the high potential for aggression there will be a tremendous in-fight. Only the strongest and most aggressive individuals will reproduce and the population will fall again to a lower level.

An intelligent species with a herd instinct has only a very low potential for aggressions against its own members. Individuals will have difficulties to separate themselves from the group in order to find new solutions and if they have found such solutions it will be extremely difficult to change the behaviour of the whole group. The prevailing thinking will be probably very conventional and conservative with the main aim to solve conflicts and not to win them. Progress will be very slow. Such a civilization will solve the problem of a rising population through birth control. The pressure to find new solutions and to force them on society is not there and the technological level will stagnate long before the development of space travel. Should an intelligent member of a society driven by herd instinct make the proposition to develop space travel, one does not need much fantasy to know the answer of his colleagues: Crazy idea of a selfish person, who wants to satisfy his curiosity to the detriment of all the others, a gigantic waste of resources, which will reduce the right to reproduction for the rest of the herd etc. But even if despite all odds such a peaceful and intelligent society develops space travel the chances for survival will be low when they meet a more aggressive space travelling species.

Because of these reasons one can assume that an intelligent society, which develops space travel, will have a similar behaviour as a human society. Therefore rather aggressive species might spread and survive in space with the aim to find new room for their descendants. If human behaviour is any guide there will be fights between the different species and inside a species. Humanity was never able despite all the efforts to create one single empire here on earth. All the larger empires collapsed in a rather short time. An empire, which would span part of the galaxy or even the whole galaxy, would be very difficult to realize. In nearly all mythologies and religions we find indications that the Gods or other extraterrestrial intelligence quarrelled.

If nature or the creator of this universe has chosen this second possibility or strategy to realize a maximum of information in the evolution of the universe, we have to give the evolution here on earth and the UFO phenomena a different interpretation. Most important we have to find an explanation, why earth has not been colonized by one of these intelligent civilizations immediately after it cooled down.

An intelligent civilization, which starts to spread out into space, will concentrate first on those planets, which can be easily colonized. When during its expansion such a civilization clashes with another civilization another aspect has to be taken into account and that is: "How easy can I defend the planets, which I colonize?" Because of the huge distances it could well mean that parts of the galaxy, which are disputed cannot be colonized because of the efforts involved. In this no-man's-land of the galaxy an

independent evolution within certain limits could be possible. The only involvement of the neighbouring space travelling civilizations might be to influence at little cost the evolution in one direction or the other. The easiest way to influence an evolution is probably to introduce new genetic material, which leads to a greater diversity and therefore to a build up of the information base in the universe. This can be done by sending probes filled with bacteria or viruses. With this kind of biological warfare a civilization can make it much more difficult for another intelligent species to settle a certain planet. Should the evolution take a course, which is not wanted, a small asteroid can be dropped on the surface of the planet with the results we already know. Such a strategy would give the universe a much greater variety of species and prevent that only one intelligent civilization colonizes the whole universe.

Perhaps we can explain this long stagnation in the evolution of life here on this planet that our solar system had been for long time in such a disputed area of our galaxy. The impact of asteroids and the presence of a great diversity of alien genetic material in the form of viral or bacterial diseases would slow down considerably the evolution from single-cell to multi-cell life. This would also mean that there is not much difference in the genetic material here on earth and in the rest of the galaxy or of the universe. The evolution of life here on earth would then be more or less a copy of the evolution of life much earlier in other places of the universe. This would also explain, why crew members of a UFO can move around on the surface of this planet and contact humans without the need of any special protection.

This theory might explain the evolution here on earth better than other theories but it does not explain the behaviour of the UFO's and their crew members. To find an explanation we have to speculate about the competition between space travelling civilizations. Lacking other examples we have to turn again towards human history. In a competition between two human empires, which have about the same technological level, one can see as a rule that this empire will win the competition at the end, which is able to mobilize more resources for war or colonization. Size and efficiency are usually an advantage. Because of the rather aggressive human behaviour and the limited herd instinct sooner or later in-fighting will start at least on the political level, efficiency will be reduced and the empire breaks apart.

To build up a galactic empire and to give it some stability one has to look for other solutions. One obvious solution is to replace the own race in the military and police force by robots, which are under the control of the central government. Human history shows again and again that even if an empire succeeds to separate the police and military forces from the rest of the population and gives them all kind of privileges, those forces have the tendency to grasp the power for themselves, change sides or start to fight themselves. As long as military power, communication and transportation are controlled by robots and the central government, a certain amount of in-fighting and competition can be tolerated without threatening the stability of the empire.

Despite all the progress we have made in computer technology we do not know if it is possible to build robots efficient enough for such a job. Probably it would be quite expensive and tie down many resources of such an empire to build robots in a sufficient number. For a civilization, which is quite advanced in biotechnology, it is probably much more efficient to develop biological robots. Such a biological robot would need a herd instinct and accept the central power as a bellwether without discussion. The biological robots need only an intelligence, which is tailored to their job, whereas the own species can develop further in relative freedom. The control of the central power over the biological robots is even better if they are hybrids, which cannot reproduce themselves. The mother races can be kept on separate planets, which are under the tight control of the central power.

That humanity is one of the mother races and the crew members of the UFO's are biological robots would explain much: The huge operation to collect all these semen and egg cells, the artificial insemination and the strange stories by abduction victims, who say that they have been shown inside the UFO's their "children". Men and women have very often the impression that those small creatures, which already look very much like the crew members of the UFO, are really their children. It is possible that when they grow up they will look even more like those biological robots but that might very much depend for what purpose they have been bred. Already these small embryonic creatures seem to have a very strong telepathic power.

A biological hybrid robot with a herd instinct and a strong telepathic power would be an enormous advantage if this telepathic power can also be used against other species. If we look at the behaviour of animals in the presence of UFO's and their crew, this might well be possible. One does not need much fantasy to describe the outcome of any conflict between a civilization, which has this advantage, and a civilization, which does not have it. An intelligent civilization might not realize over a longer period of time that it is already under the control of some telepathic robots. We do not know of course if all humans can be controlled by this telepathic power or if only those humans get in closer contact or are abducted by UFO's, who can be controlled by telepathic power. This would be an interesting field of further research.

As far as I know this theory is the best and most logic explanation for all the information we have on the UFO phenomena and with the exception of telepathy it can rely completely on today's physics. We need of course to adapt our theories on gravity if we want also to explain the huge accelerations observed in some UFO's. But as our knowledge in physics increases, this and other things might be explainable one day. In the following I want to bring forward some arguments against my theory and then try to refute those arguments:

1."A civilization, which is able to develop space travel and biological robots, will produce those robots in laboratories and not in this primitive way as described. Even our civilization is able to produce plants or simple animals just from one cell in a laboratory. It should be possible to produce humans and biological robots without having to collect semen and egg cells from a mother race on a distant planet."

A highly developed civilization might well be able to produce biological robots in a different way. Even then decisions are probably taken not on the ground of what is possible on a technological level but what is the most efficient way. We can also produce thousands of trees from a single-cell in our laboratory but it will always be much more efficient to grow the mass of the trees in a completely natural way. Some of the more recent research shows that at least with higher animals some of the genetic information is stored not only in the chromosomes of every cell but also in the egg cell outside the nucleus. Therefore, the already demanding production of a biological hybrid might be much more complicated without the egg cell or the semen and certainly much more expensive.

2."If telepathic robots are really that efficient, why we are at all able to recognize their activity?"

It is still a very efficient operation considering that it has been operating probably for thousands of years and affecting millions of people even if a small minority might recognize its true character. Here again one has to take into account that it might be an advantage not to use robots, which are perfect and which sometimes make mistake rather than to

run an operation, which is a hundred percent efficient. A slightly lower efficiency is probably more economical and in the long run perhaps safer. Most abduction victims report that there are two types of crew members, a rather dumb type, which does the more simpler jobs, and the more intelligent one, which seems to be in control of the operation. Even hybrid robots with an inbred herd instinct but with a very high level of intelligence could become a threat in such a vital operation as the reproduction of their own kind.

3."From what we know human civilization is anyhow unable to stop this whole operation and therefore there is no need to hide all that."

That is certainly true but we still know very little. There might well be a possibility for us to make this whole operation more difficult for them even if we cannot stop it. There is also no apparent advantage to let humanity know what they are used for.

4."Why were the United States and perhaps other countries able to recover crashed UFO's and perhaps some of their crew members, if they are really so advanced?"

In my opinion this is one of the unsolved mystery of UFO research. I will try to give a logical explanation but I have to admit that it is not completely satisfying. If one assumes that UFO's have crashed in the United States and perhaps in the Soviet Union, China, and other States one has first to look, what was the result of these crashes? From the documents, which have been released under the Freedom of Information Act, we know that at least in the United States a cover up and disinformation campaign was started in 1947 or even earlier. From US documents, which have been now released, we know that the government was worried about the psychological impact of UFO's on the American society and that the UFO phenomena might be a threat to the security of the United States and its allies. If one considers the length of time and the thousands of people involved it is the most successful cover up operation in American history. If one assumes that this cover up operation was supported by some mind control techniques of an alien intelligence such an operation seems to be feasible.

Let us also assume that for reasons mentioned above this operation of collecting semen and egg cells is not a hundred percent efficient. Under those circumstances it might well have been the best solution to integrate major government agencies worldwide in a cover up operation. If one looks at the strong tension, which was present after World War II, it was very natural for an American or any other government to cover up any news about a crashed UFO and then to investigate the technology involved. Governments certainly had an interest to win this alien intelligence either as an ally or to assure its neutrality. All the indications then and now have been that this alien intelligence is not interested in publicity.

The Cold War is now over but it is perhaps still very difficult to tell the truth and the better strategy still is the cover up operation. By their own or under the influence of this alien intelligence government agencies might have committed some crimes. People have been slandered and apparently some witnesses have simply disappeared. UFO researchers know that it is very difficult to prove without any doubt the reality of UFO's or abductions. From abduction reports we know that this alien intelligence has apparently the capability to move objects and even persons through walls. If this information is correct government officials might fear that their only evidence - crashed UFO's and bodies - could simply disappear, when they decide to tell the truth. If you have lied to the public for nearly 50 years, who is going to believe you, when you tell the truth?

There is an additional aspect governments might have to take into account: One cannot exclude that religions here on earth are the product of alien interference and therefore not much more than a cover up story for their operation over the last few thousand years. The alternative to the cover up is perhaps political chaos here on earth.

What are the long-ranged perspectives for humanity if this theory turns out to be true? Under the assumption that this galactic empire is stable and humanity is still needed as a mother race for biological robots our civilization will probably reach a certain level and then stagnate at least on the technological level. It is rather unlikely that we will be allowed to use interstellar space travel.

Can we assume that such an empire is stable over a long period of time? Probably yes, because even if an enemy can protect himself against this telepathic weapon or is resistant against it, such an empire should have enormous resources to defend itself with other means. It should be still quite stable and able to mobilize with the help of the telepathic robots in a very efficient way all resources for defense.

Nevertheless, the strong increase of the human population together with the industrial revolution might point to the direction that the power of the galactic empire is declining. The strong increase in population suggests that the demand for biological robots has increased. Had the increased demand come from a growth of the empire, the logical strategy would be to populate additional planets with humans. There would have not been a need for an industrial revolution to support a much higher population level and the risk is much lower that humans might one day interfere with the whole operation. To spread the mother race over more planets reduces the risk that they are destroyed by an enemy attack. My interpretation is that the galactic empire is declining and additional planets are not available.

Is the collapse of such a hypothetical galactic empire an advantage or a threat for humanity? I am afraid it is a threat. An enemy could try to stop the production of the biological robots by destroying the earth. It is also questionable if another alien civilization has any interest in the survival of the human race. Instead of using us for breeding they could use us for food. Under this circumstances we would have the same vital interest in the existence of the empire than the biological robots and the central power. Is that perhaps the explanation for the surprising behaviour of the government agencies involved in the UFO phenomena?

What can one do under such circumstances? I am afraid not much. "To wait and see", as the British use to say, is probably the best policy in such a situation. As long as we follow certain rules we can also probably go on and collect more information on the phenomena. My experience has been that one encounters certain difficulties as soon as the research touches areas, which might be key technologies for this alien civilization like new approaches to interstellar space travel or telepathy. Personally I think it is a waste of time and believe in the reality of UFO's. He only needs to accept the fact that his patient might believe in the reality of UFO's.

2.To collect more information and to try to understand much better the UFO phenomena with the intention to hand down all this information to the next generation of interested UFO researchers. Perhaps some time in the future this information collected by many generations of UFO researchers might turn out to be vital for the survival of humanity.

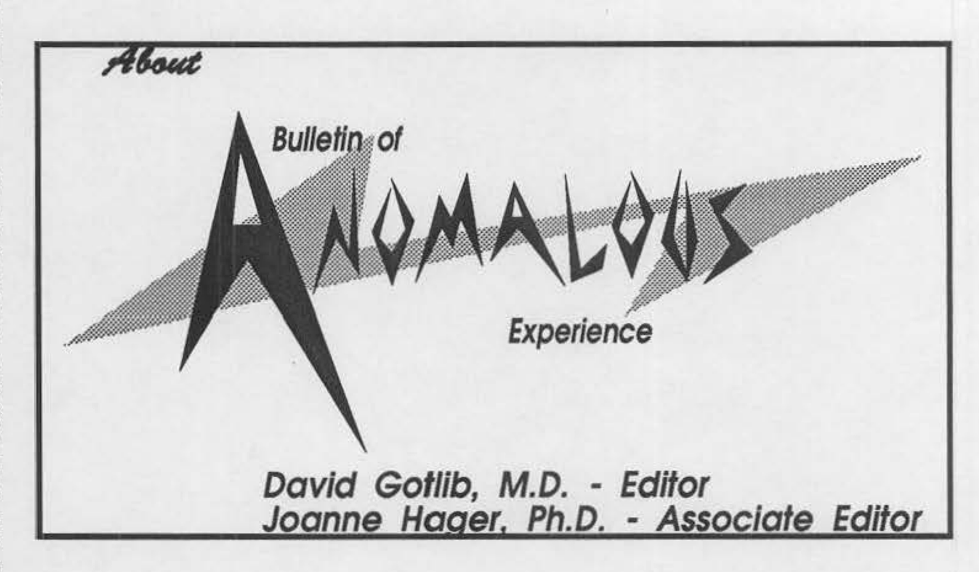
What is the probability that our future is more optimistic than the scenario described? I think about 75 percent. One possibility is that the evolution of the universe produces a civilization, which is more intelligent than the galactic empire, which I have described. The pessimists will now ask, why does this super intelligent civilization, if it really exists, tolerate that we are used by a primitive galactic empire as a mother race for

biological robots? An intervention in our case might break the law mentioned above, which maximizes the information production of our universe. The super intelligent civilization did not interfere when the Europeans destroyed the Indian cultures. A super intelligent civilization probably does not need to get involved with all those aggressive civilizations, who race through our universe in their space ships.

If our knowledge is correct about the beginning of our universe it all started with the Big Bang through some energy fluctuations in a few cubic metres of empty space. Modern physicists think that they need more than three dimensions to explain our universe. Would it not be a very interesting challenge for a super intelligent civilization to build up a parallel universe, whose dimensions are only slightly changed compared to ours? Should this be possible in principle an infinite number of parallel universes could be build. You would not fight more primitive civilizations but you would keep them out of your own universe, which can explain the information available to us today. New information might also lead to changes of the logical system presented here but we should not forget that all explanations, which are based on the causality principle, have a probability of much less than 50 percent. There is only one explanation, which has a probability of 50 percent, and that is the following:

We have to return to the beginning of this paper, where I mentioned that there is only a 50 percent probability that the universe is real and therefore every explanation, which assumes that the universe is a reality, has a probability of less then 50 percent. The other explanation, which cannot be disproved, if one relies only on the causality principle is that the whole universe is the product of my fantasy. There is a 50 percent chance that I am living in a dream, which might end in the next moment. One could object against this theory that if the universe is only the product of my fantasy or a dream, one has only to take the decision to wake up or to change this universe. As it is not possible despite all the efforts to turn the sun into an orange and the earth into a lemon, this should prove that the universe is a reality.

If one follows strict logical thinking this does not prove anything. It could very well be that I produced millions of universes in my fantasy before and changed them again and again until I got bored. A long time ago I might have found a new and more exciting game. A long time ago I created a universe in my fantasy, decided to become part of this universe, to forget that I was its creator and how to change it. In a very long evolution after many exciting adventures after I have explored the whole universe, I might recognize the aim of this universe and the intelligence who created it. But it is still much too early for that because then the game would come to an end and the infinite boredom would start again.



Bulletin of Anomalous Experience is a networking newsletter about the UFO abduction phenomenon and related issues, for mental health professionals and interested scientists. As Hilary Evans has observed, we try to "comfortably tread the narrow path between the groves of academia and the dust and heat of the marketplace, inquiring and suggesting, not asserting or insisting."
Distribution has been traditionally limited to mental health professionals and interested scientists. We have recently decided to open up subscriptions to experiencers as well, on a trial basis (as discussed in the results of a recent Virtual Conference).

Subscriptions

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Lengthy contributions are also welcome on IBM-compatible diskettes (5.25 or 3.5 inch). I am currently running Word for Windows 2.0, but I can work in WordPerfect 5.0 and ASCII (text) files.

BAE on the WELL

A selection from articles from BAE appears in the "mind" conference of the WELL (Whole Earth 'Lectronic Link) conferencing system. If you do not wish your contributions to appear on the WELL, please indicate so with your submission.

How to Reach Me

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A few moments of your time to jot down your replies to the questions below would be most helpful. We'll report the results in the next issue.

1. Re: Reading list for Experiencers (see article in this issue).

What books or articles do you (or would you) recommend?

2. I do not usually discuss the contents of International UFO Reporter (IUR), Journal of UFO Studies (JUFOS), or MUFON Journal here. I assume, perhaps incorrectly, that most of the readers of BAE also read at least two out of three of these publications. I would like to verify this, so please check the appropriate boxes in the following handy form.

	IUR	MUFON Journal	JUFOS
Read Regularly	____	____	____
Read Infrequently	____	____	____
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